sternly Puritan procedure, was modelled upon the spiritualised places of worship of the two Peoples of the Book.*

The Church, of course, owes much more to the Synagogue than this—though this is the essential. Its structure and "orientation" copy the Synagogue, in which worship was directed towards Jerusalem—that is, in much of Europe, to the East. The stoup at the door, for holy water, seems to reproduce the laver at the entrance of the older (and, to this day, the Italian) Synagogues, which enabled worshippers to precede their Godliness by Cleanliness, as the Rabbis had prescribed. The light before the High Altar was a reminiscence of the Perpetual Lamp, which (following the example set in the Temple) was maintained day and night in the "lesser sanctuaries" which replaced it. Incense followed Old Testament prescription, reverenced though not practised by the Jews after the destruction of Jerusalem. The separation of the sexes in public worship, which Jewish reformers have tended to abolish in recent years, was frequently practised by the Church, even after the Reformation. And, when the ecstatic Christian revivalist cries *Hallelujah,* or the devout worshipper pronounces *Amen,* he is using a Hebrew term, familiar in synagogal worship long before the Church came into being.

So, too, with ceremonial. Christian Baptism is to be traced back to the symbolic bath which the proselyte

to Judaism had to undergo. The Communion Service was modelled upon the *Seder* of Passover Eve. Though theologians may dispute the exact degree of interdependence, it is clear that Jesus' last "Supper" with his followers on this occasion constituted the prototype, and his words the specific injunction, which lay at the

[x]The very term Mosque is apparently derived from the Judseo-Aramaic *wasgeda.*